

to the funeral and slept in the house the night before it, but neither they nor any others ever again heard the ghostly sick-call, and we may truly hope that the faithfulness of the one priest, even unto death, had atoned for the weakness of the other.

"And now, my boy, you know another reason why I persuaded your mother to call you Cyril, and rejoiced when you told me you desired to be a missionary."

"God grant I may follow the example set before me," said the young student earnestly.

"Hark!" said the old man, rising and resuming his cloak, "the chimes are beginning for the midnight Mass," and taking his pupil's arm they went together through the snow to kneel in the convent chapel, and thank God for His great gift, the origin and source of all faith and self-devotion.

*H. M. Lushington, in St. Andrew's Magazine.*

### NEWSPAPER EDUCATION.

It would be hard to find a young American who does not read a newspaper regularly; it would be easy to point out thousands who never read a book. The sort of education which young Americans generally get does not incline them to study. They have time for the newspapers; at rare intervals for some book which the newspapers praise.

With the aid of the newspapers, whose knowledge of every subject is profound and inexhaustible, the young man discovers that Science—with a big, big S—is so entirely incompatible with religion, that the religious habit of mind is an amusing phenomenon to the superior scientist—that creeds are only remnants of the dark ages, which must gradually disappear before the white light of "Science," and that the man who believes in the existence of what he cannot see, is a fool. All this is the teaching of the life that surrounds us.

It is illogical; nevertheless it permeates our surroundings. The man who sits next to you in the railroad car is, in nine cases out of ten, likewise to preach it to you if you address him. If there is any particularly popular American irreligious doctrine, it is the valuelessness of creed and the futility of dogma. "You go as you please, and I go as I please. Religion doesn't amount to much. We're all going to the same place by different ways, I guess. If a man pays his debts and acts on the square, he doesn't need a priest or a minister; he'll get through." This is the popular philosophy. It is harder to combat it than to break down the prejudice of a Presbyterian, which is not saying a little.

The man who does not care, and who is willing that his children should join any church—even the Roman, if they want to—when they become of age, is the typical American. He does not like the Mormons, and "bad Jews" who do not pay their debts, but he has met some "square Catholics", and he believes in "live and let live." Good example is the only argument that touches him.

Young men, the sons of Catholic parents, are not safe from the nefarious influences around them. The glittering jargon of the sham scientists attracts them, and the dashing onslaughts of the buffoon Ingersoll on what he conceives to be religion help to strengthen the influence of doubt. The Catholic young man has studied his catechism; he may not have looked into it since his first communion; its teachings are vaguely remembered. He goes to Mass, and occasionally to confession, but he feels uneasy. He begins to ask himself, why all the learning, progress, and science seem to be against the Church. Every day he sees in the public prints assertions that almost convince him that there is a great gulf between the teaching of the Church and free-